Mbusa (preparation in the forest). The women who have gone to the forest cut the flexible branches of the trees (mienge). Then they fashion a sort of termite's nest in which they hide a handful of musuku leaves. A pole is passed through the nest ... The pole supporting the termite's nest is carried by two women who sing a song in honor of the fiancée: "Mu luendo lulia lwine batebera Na chisungu chifinga cha nkuni." The children also carry bundles of firewood on their backs, after the nakalamba has first annointed them with the red dye of nkula. Then they all come back singing: "Nshimba mulya ya ngombe." The children take up the chorus: "Ngombe isho we ulele, ngombe isho kufula kocho... ." 881

Mbusa (arrival at the village). After returning to the village, they unload the clay and bundles of wood in the hut. The clay will serve to make the fireplace. In this special fireplace, lit with a fresh fire, the famous highly seasoned dish for the wedding is cooked, the namushinwa, consisting of beans, sorghum (millet), chick-peas, lentils, tubers and peas, vegetable marrow and castor. They sing: "Natukalabe Babisa, baleto ku kalaba." [262]

Mbusa (matrimonial symbols). The women put down the white clayey earth, treading it down with charcoal and the red dye of nkula. They put all of it down near the hearth. [386]

The female director of the ceremony /nachimbusa/ then brings in two baskets filled with earthenware mbusa made a long time ago and always used for the same purpose. Please note that the nachimbusa is a sort of priestess whose office is hereditary. It is her job to preside at wedding ceremonies. The mbusa which she uses represent wedding symbols and have various shapes. I was able to purchase some of these mbusa by paying a great deal. Some are shaped like bi-sexual dolls, others are shaped like small vases with spiney walls, yet others resemble flower vases, certain others look like animals, one in the form of a big snail which emits a sound resembling a lion's roar. Once the ceremony /215/ is over, the nachimbusa takes home her mbusa. When she dies, they are buried with her in her grave. During her whole life she carefully hides them in termite nests or under rocks in the river-bed. Here are the names of the various mbusa according to their form or use: chiluwe, chimundu, chimingi posa masamba, chilyobe wa ngoma, mwansa 881 793 [323 532] 552 881

5:Slaski E-4 (no date) 1950 FQ5 Bemba FQ5

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grown extensively in the past and some Kazembes[1] were acknowledged hashish-addicts. 276

TRADE

Slaves and ivory (exchanged for cloth and merchandise) were for a long period the main trading assets of the country.[2] Salt, otter-skins and beeswax[3] were other traded commodities. The valley fish used to be exchanged for the mushrooms, honey and wild fruits of the plateau. It is still bartered with the Lungu *citemene* cultivators for millet, from which hot beer (*kutubi*) is brewed. Trade with the Swahili, Arab and European merchants was the Kazembe's monopoly.[4] Ivory came mostly from the Congo side of the Luapula being brought as tribute.[5] Fish, the chief export article at the present time, is marketed in the mining areas of the Belgian Congo, only a small proportion going to the Rhodesian Copperbelt.[6] Kasenga, with its ice factory and road connection with Elisabethville, is the local distribution centre. Small quantities of cassava and bananas are also offered for sale there. 439

ECONOMIC CHANGE

Labour migration to the mines and sales of fish are the most noticeable signs of economic change. Subsistence agriculture prevails although, with the establishment of co-operative farms, the growing of cash crops may develop. 178

CRAFTS

Iron-ore, abundant in the hillside country to the east, was smelted and iron was worked[7] until the advent of the British South Africa Company. Imported trade goods have since displaced native-made hoes, axe-heads, knives and spears. 325

Cotton spinning and weaving are other crafts which have fallen into decay.[8] The rough cotton cloth mentioned by Livingstone[9] is no longer made. Mats woven from reeds, papyrus and the leaf of the *mukalala* palm and split bamboo baskets are still made by men after the rains when the fishing season is over.[10] Pottery-making was confined to women. The men worked wood and leather, dressed skins and prepared barkcloth. They hollowed dugouts, carved wooden plates and crudely finished figures of ritual significance.[11] Dyes were procured from plants and trees and a tree-bark infusion was used in treating wounds.[12] Potash salt was extracted from plant ashes.[13] The method widely used among the Tabwa and Bena Kabwili on the north-eastern fringe of Lake Mweru,[14] where a brownish salt is obtained by filtering water through salpetrous earth and evaporating the brine,[15] may also have been employed. 28 32 [386] [317]

(1) Crawford, op.cit., pp.99, 100.
(2) Burton, p.130; Gamitto, I, p.398.
(3) Valdez, II, p.187.
(4) Burton, p.109.
(5) ibid., p.188.
(6) Brelsford, 2, 1947, p.70.
(7) Livingstone, I, p.307.
(8) Crawford, 2, opp.194.
(9) op.cit., p.267.
(10) Moore, 1937.
(11) Valdez, II, p.218.
(12) Gamitto, I, p.386.
(13) Valdez, op.cit., p.246.
(14) Livingstone, op.cit., p.223.
(15) Described in some detail by Moore.